UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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WM. ROBERTSON SMITH.

How long before we are to know whether Prof. Robertson Smith, in his article "Bible" in the *Encyclopædia Britannica*, proved himself a heretic or not? Long ago, his Presbytery of Aberdeen, after discussing the article, refused to condemn him. But the Glasgow Assembly, in 1878, reviewing the case, and dwelling especially on the charge that he taught Deuteronomy was not written by Moses, reversed the decision of the Presbytery. And now the General Assembly, by a very uncertain voice,—321 votes against 320 (or against 319 some say),—reaffirms the action of the Glasgow Assembly. But, instead of ending the case and burning Prof. Smith at once, they refer the libel back to his Presbytery to be proved by his confession or trial, and reserve the final decision to their next meeting, in 1880. If it shall be proved, however, they say Mr. Smith ought to be subjected to such sentence as the gravity of the case and the usage of the Church "may require for the glory of God, the edification of the Church, and the deterring of others holding the same sacred office from committing the like offenses in all time coming."

Meanwhile, until the Assembly shall have thus restored "the glory of God," and gotten deity protected against Prof. Smith's pen, what shall an inquiring world do? Read its *Encyclopædia*, or sit and wait? Nay, worse doubts arise. Would God entrust his "glory" to that single man who saved the vote from a tie; or to the six hundred and odd men, among whom a single headache or missing button might have entirely reversed the result?

Practically, all the long discussion seems to have neither harmed Prof. Smith nor helped Presbyterianism. He is, indeed, for the present, suspended from his office; but he retains the sympathies of the students, who, during the trial, "most heartily cheered him and his friends whenever they opened their mouths." There is even talk that, in the interval, he "may be appointed to a chair in one of the Scottish universities",—for, though a young man of scarcely more than thirty years, his great ability and learning in natural science and Oriental study have won wide recognition and honor in Scotland. What if this persecution should, as some anticipate, only promote him into the chair of Prof. Tait, who, it is said, is likely to be appointed to that of Mathematics at Edinburgh? Then, too, the *Britannica* is still issued and read; nor do its publishers express any pious sorrow over the article in question, but doubtless feel a trace of the business man's joy over advertisements gratis. Altogther, it seems probable that, by the time the General Assembly shall have finally condemned Prof. Smith, he will, thanks to them, be enjoying a better position, and a still larger section of the Church will have discovered that his article, if heretical, is at any rate true.

SUNDAY-SCHOOL LESSONS.

The authors and users of our *Unity* Sunday-School Lessons would be interested and gratified by a long editorial in the Springfield *Republican* of June 21, on "What Should Sunday Schools Teach?" The article notices the "International" series of lessons for June (used by "several millions of children"), and adds:

"Of the multitudes of teachers who with patience and toil have sought to inwardly digest these passages, and get some nutriment from them, we should like to ask: How much have you found that was in itself really adapted to guide and help an average American child into better ways of living. * * And we appeal to any thoughtful father or mother who has had occasion to teach these lessons or to watch their children studying them. Is not your highest wish for your boy and girl that they should be obedient, truthful, sweet-tempered, sensitive to the idea of right and wrong in their daily lives, humble and reverent toward God, full of active and generous helpfulness towards others? And how much help toward such attainment is to be gotten from Ezekiel's maledictions upon Tyre, or the valley of dry bones, or Zechariah's wooden candle-sticks and bowls and lamps and pipes and olive trees?

There seems to exist a wide dissatisfaction with the lessons of this last quarter. But they are really only a somewhat extreme instance of the spirit in which the whole series was planned, and which is expected in future series from the same sources. That spirit is unconscious of the true historical as well as moral proportion of things, and with but the smallest comprehension of the peculiar moral necessities of children. All this is true of that outline which is prepared by the central committee, and constitutes the international lesson proper; it is largely true, though of course in vary-

ing degrees, of all the immense machinery of helps provided by the Sunday-school newspapers, and which range in quality from the excellent to the grotesque.

The root-trouble in the whole system—though the system even on its present basis might be infinitely improved—seems to us to be the assumption that the *exclusive* material for the direct religious instruction of children is to be found in the Bible. In saying this we enter upon no disputed question in theology. The American boy—who is busy through the week going to school, playing marbles or base-ball, doing chores, running errands, studying circus bills, reading library books, hearing the talk of the house and the street,—and his twelve-year-old sister, are not to be most effectively helped in growing into true manhood and womanhood by the chronicles of the Jewish wars, or the outpourings of the prophets, or the profound and spiritual reasonings of Paul. Even the matchless precepts and stories of the gospels lose their inspiring quality when they are endlessly reiterated and mechanically impressed upon children, like the multiplication table or the list of English sovereigns."

The *Republican* then calls attention to *Unity* S. S. lessons on "Home Life" and "School Life," which it pronounces "admirably adapted to set a group of children to talking and thinking on things they need to think about." After making quotations from them at considerable length, it concludes:

"It is a long time since anything in Sunday-school literature has given us so much pleasure as these 'Unity' lessons, which are published at 75 Madison street, room 57, Chicago. One curious thing strikes us; we have hardly come upon a single phrase in them that would not be pronounced true and helpful by any good man or woman, whether Catholic or Protestant, Orthodox or Unitarian. And yet they include so much, that any child successfully trained in these ideas would satisfy the heart of any father or mother, and have the finest promise of manhood."

Prof. Swing, in a recent sermon on "the relations of literary men to Christianity," opposes the claim that American literature has largely come from Unitarianism. The need and length of his arguments show the force of such a claim; but after all no wise man makes it. Though so many of our authors are of this faith, it is not this but the broad, humane spirit behind it, that gives literary excellence, There is no inherent reason why a mild believer in the trinity might not write a good novel, and a defender of the "hypostatic union" produce a fine poem. But the humane spirit is necessary in literary work; probably an enthusiastic preacher of infant damnation could never compose a successful drama; and even Michael Wigglesworth in his "Day of Doom," was forced to give children "the easiest room in hell." For the same reason the broad spirit, seeing not only the human unity but the unity in all things, is necessary in literary work. As Prof. Swing says, "American literature and all literature demand a a broad religion." No wise man claims that our literature is the child of Unitarianism, but both are daughters of the same humane, broad thought. The better American authors have been so largely Unitarian, because this has been the broadest religion here. But whenever it ceases to be such, the best literature will disown it. And if the broadest views and religion come to lie outside the churches altogether, editors and poets will not buy pews anywhere,—still less sit in them,—and the condition will be realized of which Prof. Swing speaks, "that the less a man knows about anything the louder is his voice in the temple of God." But leave "the temple of God" as broad as God made it, and "literary men" will not try to get out of it.

Among the intitutions of the West which are working for unity, we ought to notice Antioch College, Yellow Springs, O., which "forbids the introduction of sectarian tests in the selection of professors, or of sectarian doctrines in the education of students." At its late commencement, Prof. N. P. Gilman preached the baccalaureate sermon on "the Religion of the Scholar;" E. E. Hale addressed the students and alumni on the continuance of habits of study after leaving college, and Robt. Collyer gave his lecture on "Clear Grit." Mr. Hale announced that the financial condition and general prospects of the college were much improved, and writes home that "the college has won for itself high regard in this neighborhood, and that the people of the county 'turn out' to its commencement, as Middlesex County came to Cambridge fifty years ago." But its fame is not local alone, and it had graduates this year from Maine and Michigan. Repairs are to be made this vacation, and next year particular attention will be given to a three years' course fitting young men for Harvard or Yale. Antioch is preserving the reputation Horace Mann gave it, and liberal parents wishing to educate their children will do well to write for a catalogue.

Human endurance was illustrated in Baron Lionel de Rothschild, who has just died, and who, though long a cripple and sick, so that "he has lived seventeen years by sheer force of will," still "was never once absent from business" during this time. When he had a worse headache than usual, and had not slept, his way of seeking relief was to "go to the city a little earlier" after breakfast. By his death the Rothschild sceptre passes to his son Nathaniel, who thus becomes "chief not only of the English family, but of all the Rothschilds of the

Continent." The old patriarchal authority is preserved among them, and the late Baron is said to have "exacted from his sons absolute, unquestioning, almost servile, submission—not merely in relation to business matters, but in every relation of life." The *Tribune* correspondent writes that "the social position of the Rothschilds is higher among the Gentiles than among the people of their own faith. We are in the habit of thinking that wealth counts before everything with the Jews. But it does not. They have a social hierarchy of their own, and the Rothschilds are by no means at the summit, though in their charities to their own people they are said to be foremost. The Montefiores—to name only one family—are people of far greater consideration in the Hebrew community than the Rothschilds." But in London society the Rothschilds hold a commanding place.

The progress of liberal thought is seen in the fact that Cambridge, which had conferred no honorary degrees since 1874, this year gives that of LL. D. to Huxley among others. Mr. Smalley writes that half of the men so honored this year are eminent in science, and "more than one of these has taken a conspicuous part in those controversies between science and theology which have from time to time been carried on. So bitter in both universities was the theological feeling against science, that men like Darwin and Huxley have had to wait long for a kind of recognition and compliment implied by a D. C. L. or LL. D. Darwin had his degree only last year from Oxford, and now it is Huxley's turn at Cambridge. His appearance, says a correspondent, was the signal for loud and prolonged cheering."

The New York *Tribune* sees a great improvement in the condition and prospects of trade and labor, and concludes an editorial as follows: "In fact, while professional workingmen in Congress and in political conventions are bawling about their sufferings and wrongs, the actual workingmen of the country are to-day more fully employed and at better wages, the purchasing power of money considered, than at any period since the disbandment of the armies at the close of the war."

THE TRUE TRINITY.

Francis E. Abbott, sailing for the Azores for three months, leaves as his last word in the *Index* the following excellent "confession of faith" in "the Trinity of Free Religion:"

"If this were to be the last word we were ever to contribute to *The Index*, we could leave to our known and unknown friends no simpler "confession of faith," no sincerer epitome of the thought which has been the life of our life, than this:

"I believe in TRUTH, in RIGHTEOUSNESS, and in LOVE; and I believe that these three are one.

"I believe that the truth is the supreme good of the human intellect, and thirst for it is the grandest passion that can dignify a human life. Wealth, power, fame, pleasure, station,—all the prizes of men's ambition are as the dust of the balance in comparison with it. The soul which in singleness of devotion lives for it may be fated to lose much, but will gain unspeakably more. To seek and win truth simply for the enlargement of one's own being is noble; but to seek it and win it for the enlargement of all human beings, by adding to the world's permanent treasures of knowledge, is sublime. He who pursues truth for its utilities alone is an intellectual plebeian, and plays the part of the fortune-hunter who courts an heiress for the sake of her dowry; but he who pursues it for his own sake, without so much as a side thought for its utilities, proves himself thereby to be a king of magnificent minds. To such as this, and to no mercenary or vulgar soul, does science trace her pedigree; and Science is the *avatar* of Truth.

"I believe that righteousness is the supreme good of the human conscience, and that hunger for it is the passion for life according to truth. Righteousness is conformity in word and deed, in thought and affection, with that uncreated law of right which is the foundation of the moral universe. What this law is, intellect alone declares; instructed or uninstructed, intellect is the sole teacher, director and guide of conscience. The ideal of righteousness, born of intellect and conscience both, commands the human soul with all the authority of eternal truth; it shines above all the temptations, struggles and sorrows of life, as the polar star set on high by Nature herself, to guide the tossed mariner to the haven of virtue. The universal experience has formed the universal conscience of mankind, which transmits it to the individual with the solemn obligation to exalt it if he can, but never to debase it; and the individual must acquit himself of this high obligation, not only before his own personal conscience, but also before the conscience universal.

"I believe that love is the supreme good of the human heart, and that longing for it is the divine beautifier of human life, the sole and inexhaustible fountain of human happiness. It is not free, but subject to the eternal law of truth and righteousness. If it rebels against and defies the underived authority of this law, it drags the soul down into fathomless degradation, and quenches the very pole-star of the ideal itself. Intellect and conscience, interpreting this law, are clothed with all its authority over the heart, whose promptings they should guide, though they do not and can not originate. To love and to be loved in accordance with truth and righteousness is the supreme blessedness of the individual soul; and the universal diffusion of such love, as universal peace on earth and good-will to man, is the ideal goal of human society. But the possibility of reaching this goal depends on the world's fidelity to the law of truth and righteousness; it is unattainable on other terms. Only by such fidelity can either the individual or the world climb to the sublime heights of love for Nature and communion with her infinite and ineffable life.

"I believe that, just as the intellect, the conscience, and the heart are one in Man, so truth, righteousness and love are one in Nature, the Mother of Man. Truth, when found, is knowledge; righteousness when attained, is virtue; love, when realized, is happiness. These three—knowledge, virtue and happiness—are indissoluby blended as the single, yet triple, *end of life;* and it is a melancholly mutilation of this triune end to take a part for the whole. Nothing less than the symmetrical development of human nature and the full and equal satisfaction of it in fundamental triplicity of intellectual, moral and emotional wants,—in brief, the highest possible perfection of it in both individual and social aspects,—can stand as the complete object of Free Religion. When the object is attained,—when the individual in his character and life, and when society in its laws, institutions and usages, are alike grounded on Truth, Righteousness and Love,—then will this little human world of ours mirror the divine beauty and serene peace of universal Nature, and joyfully worship the Trinity of Free Religion."

THE GROWTH OF DOCTRINE; OR, THE OLD-NEW CREED.

VI.

ORIGINAL SIN.

WILLIAM J. POTTER.

"In Adam's fall, we sinned all," is the doctrine of Original Sin, which Christian boys and girls used to read in the New England Primer and Catechism. In Calvin's Institutes the doctrine is stated in more philosophical language, something like this: The whole human race, corrupted radically in the fall with Adam, shares the infinite guilt of his transgression, and has come into a condition of utter moral impotence. And Milton puts the same doctrine in his august poetic phrase, when he sings

> "Of man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe."

The essential idea in the three statements is that, by the transgression of the Divine command by the first human pair, not only moral disability but moral guilt and its punishment, became entailed upon all mankind as their offspring. And this idea has been proclaimed in Christendom in such severe theological form, that it is no wonder that a more enlightened reason and conscience have revolted against it, as derogatory both to intelligence and morality.

Yet modern religious philosophy, under the guide of science, is giving a sort of resuscitation to this doctrine,—in a much more rational and humane form certainly, but showing that, after all, it may have had some basis in truth. Not a few of the old dogmas are thus being rehabilitated to-day; that is, they are taken out of their special and supernatural garb and put into more human and universal guise. It is the same disposition which we see so strongly manifested in the new biographies of historic characters. Few of our old heroes go through the ordeal of modern investigation without having to come forth in some new fashion of dress. The tendency is to take down the saints a little from their high niches, and, on the other hand, to show the historical villains not quite so wicked as they have hitherto seemed. Even Herod and Judas have their apologists; while flaws of character are detected in Washington and Paul, and even in Jesus. This tendency may sometimes run to extremes, and the evidence in special cases may be very inadequate to support the conclusions; yet, at bottom, it is a true and legitimate tendency. It rests upon the principle, which modern investigation every year more firmly establishes, that human nature is of one stuff throughout; that the elements of it are always essentially the same, the differences springing from difference in the combination of the elements,—and that therefore we may not expect to find anywhere in human history either an absolutely perfect saint or an utterly incorrigible demon.

And so it is in respect to theological dogmas. There is a strong and legitimate disposition to reduce them to a common human average. In the view of the modern student of religions, the theologies and the mythologies mingle together as having equally a human origin. Between the "revealed" and the "natural" in religion, he no longer recognizes a valid distinction. The Divine and the human are everywhere formed in conjunction, the Divine working through the human, the perfect shining through the imperfect. In the worst of doctrines some substance of truth is discovered, in the best some error detected. The scientific method, applied to religion, must begin on the basis of the facts, whatever they are; and the *facts* of religion are the beliefs, doctrines, sentiments, ceremonies, observances, however irrational and inhuman they may in some cases appear to us to-day, which have at any time and anywhere existed in the history of religion. And hence every religious belief, observance, legend, tradition, however it may fade away in the light of modern reason, or have grown and ripened into something quite unlike itself, has a certain historical value. It once represented some vital sentiment, clothed some real aspiration, expressed, though it may be very crudely, some genuine human experience. And we have not mastered the whole problem presented to us in the historical development of religious ideas, until, in respect to any doctrine or ceremony which has held a long sway over human thought and practice, we have discovered what was the secret of their power,—what the mental conception they corresponded to or the natural want they satisfied.

In the light of these views, what shall we say of this doctrine of Original Sin, which has held such dominant position in the Christian Church, but the roots of which are older than Christianity? We must concede it to be at least an honest attempt to account for the perplexing fact of moral evil. It said essentially that the evil was originally in the *material*,—in its inherent weakness and finiteness; in the natural susceptibility of the creature to seek some immediate self-satisfation rather than to obey the law of its Creator,—and that hence came the transgression and moral fall of the first human beings, whose inherent weakness and fatal susceptibility were so entailed upon and confirmed in the whole human race, that only an infinite supernatural interposition, corresponding in power to the original creative act, could relieve mankind of the burden. And in all this it uttered two important germinal truths, or the two sides of one truth,—the inherent and necessary incompetence and disability of the finite if it attempt to stand and live by itself alone, the utter necessity for its continuance in life and prosperity, that it should have vital connection with the all-pervading infinite energy. But it would have been an anachronism for these truths to have been stated at any primitive era in this or any abstract philosophical shape. Then,and for many ages afterward,must they needs have been clothed in many fancies of the imagination and mixed with many irrational and crude conceptions and childish attempts at logic, that have now become theological curiosities. Thus came the story of mechanical

creation, the beautiful myth of Eden, the tragedy of temptation and transgression there, the expulsion from the garden, the arbitrary cursing of nature and man as a punishment for this first sin, and the drama of the Atonement on Calvary as the only possible remedy for it. All this has been the work of the religious imagination, whereby those germs of truth have taken concrete shape for acceptance by the popular mind.

And no great harm is done so long as these products of the imagination keep their place in the domain of the imagination and make their appeal to the imagination. The proper place for them is Milton's *Paradise Lost*, and not Calvin's *Institutes*. The harm is done when the products of the imagination are claimed as results of logic; or, more than that, as an infallible revelation of eternal truths, to question which is sin. The harmful errors have gathered around these germinal truths in the idea of Original Sin, when it has been attempted to build upon the idea a cast-iron theological system, which overlooks and denies the fact that the vitalizing Infinite energy is naturally and continuously manifest in both nature and man; which asserts of the natural human mind absolute moral disability; and which even carries the responsibility back to an electing and predestinating cause in the mind of the Creator, and the awful consequences forward through an eternity of perdition upon souls that have never themselves sinned. It is these errors which grew up with the doctrine,—the assertion of the absolute and naturally utterly incurable corruption of the human heart, the monstrous and horrible extravagance that even an infant a day old, dying unbaptized, might be doomed to never-ending suffering for the sin of the first human pair, the consequent moral implication of the character of the Creator, who, foreknowing the inevitable doom of his offspring, nevertheless brought them into existence,—it is these revolting errors which brought the reaction against the doctrine of Original Sin that came with Liberal Christianity. And there was abundant need of such reaction. There was ample room for every word that Channing uttered in behalf of the normal purity and innocence and dignity of human nature, and for every argument of Worcester and Ballou in defense of the attitude of Divine mercy, as against the dogma of Adam's transgression entailing hopeless ruin upon any portion of mankind. While the doctrine of Original Sin, with its cognate doctrines, was proclaimed as the infallible word of revealed truth, the unerring transcript of the Divine Mind, it was entirely in order to oppose it as too flagrantly irrational and too monstrously immoral to be believed. To overthrow the assumption that such beliefs had their source in Divine inspiration, was, in fact, a moral and intellectual necessity; and this could be done in no more effective way than by showing how they violated the best mental and moral perceptions of mankind,—how illogical and inhumane they were. Against such beliefs the character of both God and man needed to be vindicated.

But this work having been mainly done, and these beliefs, by all except partisan theologians and their ignorant dupes, being now referred to human and fallible sources, we are in a condition to see that, however irrational they are, they arose naturally, and that with all their errors there was a genuine substance of truth, which the student of the growth of religious ideas cannot afford to overlook.

What this truth was I have already hinted. But let us look at the matter a little more in detail. There are two points to be considered. The first concerns the *origin* of moral transgression, the second the persistent *continuance* of its conseqences. In regard to the first, of course the story of Eden and man's creation, there in a state of mental and moral enlightenment, and his fall from that state, modern science remands to the domain of myth. Investigations into primitive human history prove that man appeared on this planet not in a civilized but in a savage state, and that he has climbed up to enlightenment and civilization by slow accretions of experience. If not evolved from some ancestral lineage in the animal creation, he was, at first, at least very near the condition of the brute. He was a being engaged, like the brute, in a fierce selfish struggle for existence. To assert and maintain his own right to be was his foremost passion and the dominant motive of his conduct. Even his conscience, the evidence now seems clear, was a faculty of natural genesis and slow growth. Long was the struggle with self-interest before any form of self-sacrifice, any idea of duty, appeared as the stronger obligation. Man began his tenantry of earth as a selfish creature. Infant humanity was necessarily selfish, just as the individual human infant still is. By the very necessities of the case, the first law, in the order of time, of every finite being, is that of self-preservation. With the great majority of finite orders of being, this remains the strongest law; they do not rise above the sphere of its dominion. But man,—we need not here discuss how,—after a time, rose to a mental and moral perception that brought him under another law. He began to see his relations to other beings in another light than that of self-interest. He began to observe and reflect upon his relation to the order of things around him. He became susceptible of obligations to conform his volitions to this order of things,and to serve others' interest as well as his own,—sometimes in preference to his own. And so in time he came under the law of reason and the law of right. But the old fierce energy of self-interest and self-preservation did not at once cease when the new law asserted itself. It still held a place and a legitimate place in the education of mankind. But henceforth it was to be in subjection to the sovereignty of a higher law.

And just here we find the origin of sin. Here is the source of the original human sin and of all sin in all the generations of mankind since. It is in the inevitable conflict between the instinct of self-interest and the law of reason and conscience. "By the law," as the apostle Paul said, "is the knowledge of sin." Man, first in the order of finite beings of which we have cognizance, sees and

knows the higher order of right,—the tie of obligation that connects him abroad with others' welfare and with universal objects of truth and righteousness; but he is tempted by some near and pressing satisfaction of selfish impulse that still inheres in the nature which he has in common with the animal creation, and so is drawn again under the old sway. He "falls," not once alone, but every time that he is thus drawn away from the higher and larger demand that is made upon him to serve only the interests of his lower and selfish nature. Here, in this inherent principle of *selfism*, which is a necessary element of every finite form of being, is the germinal root of human sin. *Selfism*, in man, is transformed into *selfishness*, because he is conscious that self ought to serve the larger interests of being, and yet he neglects those interests and seeks to live for self alone; and from selfishness springs the whole crop of moral evils. And in the old doctrine of Original Sin wrapped in crude shape we find somewhat of this truth.

And, again, in its statement of the continuance of moral transgression, the doctrine indicated a truth which has been enforced with new power by modern science. The old doctrine said that moral disability was transferred from the first pair of human beings to their posterity, and that the whole race was thereby involved in transgression. And modern science has discovered no law of more momentous import to the social well-being of humanity than the law of heredity,—the principle by which the conditions of parentage determine the mental and moral characteristics of the offspring for we know not how many generations. Science does not say, indeed, as the old theological doctrine did, that moral *guilt* is entailed upon posterity by guilty parents, but it does say that mental *tendencies*, which are very likely to develop into acts of moral guilt, are thus entailed. It does say that individuals do not come into existence with natures all alike good and wholesome, but that individual human nature, at birth, is variously warped and biased by ancestral conditions,—that in the blood may lurk predisposing currents of evil, coming down from the ungoverned passions of we know not what distant ancestor; that in the brain-cells may sleep the seeds of vice and crime, which have been lodged there from some long-forgotten moral turpitude in the family lineage, and which, unless discovered and eradicated in season, may spring up and bear a bitter fruitage of shame and sorrow. Not more surely is the principle established that physical characteristics are inherited, than it is established that mental and moral traits go down by inheritance also,—nay, more, that physical conditions of parentage, whether they are good or ill, have much to do with shaping the mental and moral character of the human race. Now, it is not probable that the old theological doctrine of Original Sin was based at all upon any scientific knowledge of these laws of heredity. According to that doctrine, the entailment of evil upon children for the sins of the parents was a part of the arbitrary punishment for sin decreed by Almighty Power. That it came by the law of natural cause and consequence was not seen. But it is quite probable that some of the *facts* were seen, and that to account for the facts the doctrine of an arbitrary supernatural decree was produced.

This view of sin, both as to its natural origin in the necessary conditions of human nature, and as to the persistency and strength of the forces enlisted for its continuance, would be indeed disheartening, did we not believe and see that by the same law the power of good comes down by inheritance also, and that, however long and bitter the conflict between good and evil, in the long run good is the stronger and finally prevails. As far back as sin traces its lineage, old as it is, there is a Power older still that gives to the universe its purpose and aim. Sin stops at least in the finite conditions of things. It does not reach into the infinite cause. And surely, though slowly, this infinite cause, the primeval motive power, is working its way through the universe of finite causes and things toward the ultimate victory of goodness.

COMPLETENESS IN RELIGION.

The following is an abstract of the Essay of Geo. Chainey, read at the Western Unitarian Conference:

After the Essayist had set forth his idea of completeness in religion, he said: To be Christian we must like the Christ be complete in our lives, revealing the divine thought and love in all we say and do.

Unbelief says there is but one Christ, faith many. Unbelief says we can only be saved by clinging to him as an offering made to God, as the savage clings to his charm or amulet. Faith says we can only be saved when we love and save as he did.

He lived from within not without. To the end of his life he preserved the truthfulness of a child, the joyous-heartedness of youth, spent his life in testifying to the religion that does rather than says the Divine will, and died that he might bear witness to the truth. We are called upon to do likewise. This is the radical difference in our conception of Christianity that divides us most of all from Orthodoxy.

How insignificant does all contention about who has a right to the Christian name appear in the light of Christ's real life and works. What has profession to do with it? Who is Christ like? Let that be our question. Not, Do you call yourself a Christian?

In propagating this faith we are met with two kinds of objections: first there is the man of narrow and contracted vision, who is as yet too much the slave of the letter to know the power and meaning of this life of the spirit. He says you have no rallying point. You can't count your gains on any such line of work. Heaven to him is still a plain to be numerically measured. He knows no church but that which counts the numbers of its edifices and communicants. It is the old spirit that counted those Christians who had been compelled to be baptized at the edge of the sword. But Christ's life in the world is not so measured, neither is our work. Those who come to us will come hardly knowing why, drawn more by our spirit than our doctrines. If we stop to catechise them, the letter will paralyze the spirit. When I

make a doctrinal convert I know I have caught a very small soul, and that the chances are that I shall say something in a short time that will send him off faster than he came. The growth of our churches will not be in the wealth we get into them, or the number of names recorded on our rolls, but the spirit that is in the people which finds itself fed on our ministrations.

I am more and more sensible of the fact that it is not the eloquence of my sermons or clearness of doctrine that may be in them that will do the work I want to see done, but rather the influence that falls as unconsciously as my shadow from all I say or do. I have thought often of the fact that Jesus was thirty years of age before He began to teach, and that the wilderness struggle, the final triumph of the spirit over each material interest of life, stands just before his victorious word. So I am persuaded that we can only truly serve humanity after we have realized the highest within our selves. When we have done this,instead of having to compel our followers to take an oath of fealty or to fetter them with any ecclesiastical bonds, they will cluster about us as the planets around the sun or the disciples to the feet of Jesus.

But others who misinterpret us tell us that this theory of religion is the essence of selfishness, and charge us with pursuing culture for its own sake.

The claim of people who boast of their evangelicalism is that the only way to be spiritual is to live in a chronic state of humility, deploring our depravity and ascribing all good to Christ. Now to me if there are any people in this world who are afflicted with egotism (it may be unconsciously), it is just this class. All the time they are proclaiming themselves such great sinners, they are secretly thinking what great saints they are, and viewing with a great deal of inward satisfaction the vast amount of good pleasure God must be deriving through their superior piety. Everything that is natural is healthy, but this being decidedly unnatural tends to produce spiritual decease. Nothing is more natural than that we should love the beautiful, or desire to realize the highest and best within ourselves. Because we ask for bread shall we receive a stone. While we strive to be to the best we know ever true it is not for our sakes alone.

We can not separate ourselves from mankind if we would. Deep within our own hearts we have seen and felt our relation to the universal good. The passion and enthusiasm for humanity is what bears us on. The thought that thus only can we fill our place here in this great momentous thing of human life, that thus only can we wipe away tears from the afflicted, give sight to the blind, speech to the dumb, and life to the dead, is ever an impelling power towards truth and duty.

It was under the old faith that we thought most about the salvation of our own souls. With Harriet Martineau many of us remember as the happiest of our lives the day when we ceased to try to save our souls. We no longer stand gazing idly up into heaven expecting the coming of the kingdom, but find it all about us, crowding itself upon us in the opportunities of each new day. We have no longer to complain that we have no work to do. Duties await us everywhere. Fellow-workers greet us on all sides. To-day is greater than any yesterday Yea, there are no more any yesterdays or to-morrows. We have realized the eternal.

A new heaven and a new earth appears. All our senses are avenues of pleasure. Childhood has made us teachable. Youth has made us reverent. Righteousness hath made us glad, and truth hath made us free.

Life is jubilant with a noble faith in God and all embracing love for man. Where it was once dark it is now light. Instead of discord grating harshly on our souls, they are thrilled with the sweetest and divinest music. Our hearts accord with the prayers and aspirations of the world, and our hopes chime in sweetly with those of every prophet who is the herald of a better day. Our church is the love and truth of all human hearts. Our salvation is the Divine Spirit that rests upon the race. The light that lighteth every man that cometh into the world. Our prayers are no longer complaints, but the earnest struggles of the soul towards the divine ideal that is blended with each thought and hope. Our Bible instead of being that of one race is that of all, a perennial stream of inspiration that flows forever from the mind of God to each receptive soul. Each child born into the world is a fresh incarnation of the Divine life. Jesus, though we still crown him Lord of all the sons of men, is yet but one of a great brotherhood of saviors who have toiled to lead the race forward, not to believe that their completeness will cover our deficiences, but that we, seeing through them the possibilities of humanity, might strive daily like them by devotion to physical good, child-like trust, holiest reverence and largest consecration to truth and duty, to make he possible actual. We cannot search out the Almighty unto perfection. Above us and beneath us is mystery. We see no beginning and no end. Deep calleth unto deep. God's thoughts are not our thoughts, neither are his ways our ways. As the heavens are higher than the earth, so are his ways higher than our ways and his thoughts than our thoughts.

But we have seen ideas conquering brute forces, truth disarming falsehood, each new age bringing us nearer to that for which we all have striven. Heaven we have found a place on which we pillow our heads,and rest in the consciousness that a Divine heart beats behind and through all things.

RELIGIOUS NEEDS OF THE WEST.

J. H. Crooker, of LaPorte, Ind., recently gave in his Church an excellent lecture (now printed as a pamphlet) on "The opportunity, necessity and prospects of liberal religion in the West." We make a few extracts :

"Daniel Webster, long ago, prophesied that the center of the nation's wealth would shortly be transferred to the heart of the Mississippi valley, and that here would be the throne of America's power. This vision of the statesman is being rapidly realized ; and as we view this grand aggregation of power, the important question is, 'How shall this power be used?' The material advancement is too evident to need description ; we only need study its significance. This generation is adorning what the fathers conquered. It is a building age. We are building the material foundation for a magnificent civilization. When we are done building, what next ? What life shall humanity live in these edifices ? This disengaged energy will seek employment. Shall there exist reason and conscience sufficient to direct it in paths of spiritual progress ? Shall man possess the character sufficient to enable him to live a divine life equal to his glorious and inviting opportunities ? Or shall we be unequal to our privileges and the churches become shelters for a corrupt

priesthood, the gorgeous city-hall a cover for villainy? This is the question we are called upon to face."

"But the fact that we desire to emphasize here is this: The rapidity and universality of our growth, for this fact is big with meaning. It is a general law, as true of social organisms as of animal, that the period of fluidity is the best time for making lasting impressions. The season of growth is the opportunity for training. One brave, prophetic man, rising superior to controversy, ignoring the trivialities of theology, strong, yet charitable in the exposure of popular fallacies, and emphatic and clear in the enunciation of living truths, with a mind too far-seeing to be satisfied with 'pale negations,' and a heart too true to humanity to be content with mere iconoclasm, such a man can do more with us today than ten men will be able to do in a score of years when the new current of life shall have found a channel."

Mr. Crooker distinguishes three classes: "Those who believe, those who countenance, and those who ignore instituted religion. The thorough-going *believers* are only a small fraction of the population, and yet they give direction to almost all organized religious effort. What they speak is popularly spoken of as religion. They are the recognized representatives of religion." "Those who simply *countenance* religion constitute a larger class. They are neither believers nor unbelievers. They are religious nonentities. They neither care nor know anything about the creed, yet they are bigoted enough to denounce those who oppose it." "Those who *ignore* are always a very large class. They are too intelligent to believe; they are to sincere to pretend to believe, so they have nothing to do with the church. Among them are persons of every shade of interest and opinion, from those who never think of religion, to those who have a religious experience of the most beautiful and vital kind. They are apparently in a religious retirement, yet they are thinking out and living their own creeds from day to day; they have a religion, but do not know it under the name. Many of them, in their confusion as to what religion really is, will say: 'I haven't any religion; I believe in honesty.'"

"The welfare of society demands that the religious interests be in the hands of the best intelligence. The spiritual leadership of society belongs to this class. The public welfare demands that they assume it. The work of moral culture must be transferred from the mediocrity to the cultured, from the credulous to the rational, if we have a future. This is the mission of Unitarianism in the West, to give religious efficiency, by organization and instruction, to those who, though now ignoring instituted religion, are the rightful workers for righteousness." "We stand face to face with a great prophetic opportunity. It is not an opportunity for the scoffer, for the iconoclast, for wordy controversies, or textual dogmatism, but for the teacher, the architect, the leader. It is not fresh arguments against old errors, nor new views upon old subjects that are needed. We must give men a religious interest in society. We must make talent assert itself spiritually."

"What is done must be *heroically radical.* No diluted orthodoxy will do. It is not a grafting but a new planting that is needed. The old house cannot be made suitable for the new family by putting on here and there a liberal bay window; a new home must be built upon a new foundation. There is an irrepressible conflict between ecclesiastical authority—whether it be that of the Westminster Confession or a Papal Bull—and rationalism, between simple naturalism and a misleading and mystifying supernaturalism. No compromises will do. There must be charity but no compromises. They have been tried and they have failed."

"What is done must be *enthusiastically radical.* There is an impression that Unitarianism is something only for the cultured few." "While we are glad to feel that a vast majority of educated men to-day do yield assent to its positions, yet we claim that it is emphatically a religion for plain people. Orthodox theology is a mass of abstruse speculations which cannot be defined in common language. Only the keenest logcian can follow the Calvinist through his statement of dogmas. On the other hand, Unitarianism has not a principle that cannot be stated in common language, and understood by the plain people. One needs a volume to merely state its tangled web of mysteries and a library for apology and explanation. The other is a plain statement of obvious duties. Unitarianism is a plain, simple religion of common-sense, and as such is pre-eminently suited to the needs of the masses. It is the religion of humanity. It is just what men need to make them what they ought to be. Liberals to be enthusiastic must see this fact and feel how much depends upon them."

"What is done must be constructively radical. No liberalism is fruitful that does not above its negations assert its gospel of life, and no orthodoxy is dangerous that subordinates it dogmas to the essentials of manhood. It has been the habit of Liberals to affirm the New by denying the Old, rather let us deny the Old by affirming the New."

Mr. Crooker concludes: "America's future faith may not be called Unitarianism—that matters not—but it will be one with us in this that it will emphasize Reason as the instrument and Righteousness as the end of all progress."

THE COMING NEWSPAPER.

Whitelaw Reid, in his address at the recent meeting of the Ohio editorial association, said:

This then I conceive to be the next great revolution in journalism. We shall not have cheaper newspapers. They are the cheapest thing sold now, considering the cost of making them. We shall not have continually growing supplement upon supplemnt of advertising. Individual wants will seek mediums more suitable. Only general wants will seek the wider publicity of great journals, and these will be kept, by the increasing cost, within manageable compass. We shall not have more news. The world is ransacked for it now. Earth, sea and air carry it to us from every capitol, from every people, from every continent and from every island. We shall not have bigger newspapers; they are bigger now than a busy people can read. We shall have better newspapers; the story better told; better brains employed in the telling; briefer papers; papers dealing with the more important current matters in such style and with such fascination that they will command the widest interest. There will be more care and ability in selecting, out of the myriad of things you might tell, the things that the better people want to be told, or ought to be told. There will be greater skil l in putting these things before them in the most convenient and attractive shape. Judgment in selecting the news; genius in telling it—that is the goal for the highest journalistic effort of the future. In making a newspaper, the heaviest item of expense used to be the white paper. Now it is the news. By and by let us hope, it will be the brains." Mr.

Reid staunchly defends the press. There is not a newspaper to-day in New York, faulty as they all are, that is not better than its audience. There is not an editor in New York who does not know the fortune that awaits the man there who is willing to make a daily paper as disreputable and vile as a hundred and fifty thousand readers would be willing to buy. The editor of every paper knows he is making a better paper than his constituency would like, and that he might add a half to his circulation by making a worse. It is not true that the ability of the Press is declining. The papers of the country are better written now than they ever were before. They are better edited. Their average courtesy is greater; their average morality is purer; their average tendency is higher."

PRACTICAL RELIGION.

The *Index* prints an account of a reading-room opened two years ago in a very bad quarter in Boston, by J. G. Brooks, the young successor of Dr. Putnam, in the First Unitarian Church in Roxbury. When Mr. Brooks proposed it "men only laughed at him. He was warned that himself and his books would be thrown out of the window before the foolhardy experiment had progressed a week. But he believed that he knew a stronger influence than force, and he was not afraid. Appealing to some of the members of his congregation, he rented a single room, lighted, warmed and seated it; provided books and papers; and started with twelve boys who were willing to accept free tickets of membership. It was called the "Young Men's Free Union." Its aim was to aid its members in every way possible, and to furnish them a pleasant place in which to spend their evenings. No technical 'religious work' was attempted, and no book or other publication of a sectarian nature was kept in the room. Music and readings were given every Sunday evening, and a 'Plain Talk,' lecture, or entertainment twice a month. The membership was free, and limited to boys over fourteen years of age not in the public schools. They were required to attend with fair regularity, and were admitted by ticket. Mr. Edmond T. Dooley was engaged as superintendent. Of course there were difficulties and discouragements at first. It was a crowd that would have dismayed any kid-glove 'reformer;' turbulent, easily excited, given to rough fun, keen-witted, but still susceptible to kindly influences, if meant honestly for their good, and free from 'nonsense.' The membership increased so rapidly that additional room was required, and good order was soon established. The union now numbers two hundred and seventy-five members, of an average age of about eighteen. There is a large and well-lighted reading-room, containing thirteen hundred volumes and a full file of papers and periodicals. The evening attendance will average one hundred, and a more quiet and orderly reading-room is seldom seen. A class-room is maintained for teaching penmanship, arithmetic, history, expressive reading, spelling and German. Ninety members are under regular instruction, given by eleven volunteer teachers, most thoroughly qualified. Employment is sought for members out of work, and one lady devotes her leisure time to finding places for the boys. She has already placed twelve in regular situations this winter. The ladies of the First Church also furnish two of their number to be present nearly every evening, and assist in handling the books. Adjoining the reading-room is a department for games, supplied with a cue alley, dominos, checkers, etc. The cost of maintaining the Union is about $2,000 a year, which is wholly paid by Mr. Brooks' church. It has already done an immense amount of good in that neighborhood."

IOWA UNITARIANISM.

The Iowa Unitarian Association, at its late meeting, adopted the following resolutions:

Resolved, That the laws of Nature, as they are recorded in the world without and the world within humanity, are an expression of divine truth.

Resolved, That it is the right and the duty of every human being to seek for a knowledge of this divine truth.

Resolved, That obedience to this divine truth, as it is expressed in the laws of the external world and in the laws of his own physical and spiritual nature, is the duty of every man; and that in so far as he is thus obedient, he is truly religious.

Resolved, That in the teachings of the Hebrew prophets, of Jesus Christ and his Apostles, we find abundant evidence that this obedience to God, this reverent conformity to His laws, this practical righteousness is the foundation of the religion they taught, and is the only possible salvation from the just consequences of the violation of divine laws.

Resolved, That freedom to learn and to obey these divine laws of the world without and the world within, is the right of every human being.

Resolved, That the family, the school, the Church, and the State should be the teachers of these divine laws, and should earnestly inculcate and enforce obedience thereto.

Resolved, That this faithful obedience to divine laws results in noble character in man, and that this noble character is the aim towards which our work in education, government, society and religion should be directed.

Resolved, That forms of religion that emphasize the creed rather than the character; that put dogmatic belief before the pure life; that declare that faith in mystical proportions is more essential than good works; that teach that the atoning blood of Jesus has power to bring salvation which reverent obedience to divine laws cannot receive; that declare that honest errors of belief, the assumed totally depraved natures with which we were born, the rejection of Church dogmas, will consign the soul to never-ending torments,—that all such forms of religion are but the survivals of pagan ignorance and superstition, are to-day the greatest obstacle to moral life and spiritual enlightenment, are entirely foreign to the pure teachings of the Bible, and are unworthy of the sympathy and support of reverent, thoughtful men and women.

Resolved, That the central idea of the doctrine of vicarious sacrifice, that is, that the punishment justly due to men for their violations of Divine laws has been borne by Jesus Christ, and that belief by the vilest sinner in the cleansing efficacy of His blood will instantly remove from the sinner the consequences of his disobedience, is a doctrine in which there is no moral inspiration, and that it seems to logically produce that moral insensibility which would precipitate upon us frauds, inhumanities, intemperance, licentiousness, and other dreadful ills with which our civilization is already overburdened.

Resolved, That we witness with surprise and alarm the spectacle to-day presented by a very large number of

so-called evangelical churches, of the nominal acceptance, as the basis of religious instruction in the home, school and church, of creeds and dogmas, when all vital belief in those creeds and dogmas has passed away, so that in the highest concerns of the moral life and the spiritual aspirations, many youths and adults are educated in an atmosphere of insincerity which is undermining the very foundations of moral life, and producing fraud in business, insincerity in social life, and hypocrisy in religion.

Resolved, That we offer our hearty sympathy and co-operation to all organizations having as their special object the suppression of the gigantic evil of *intemperance*.

Resolved, That we recognize with pleasure the growing tendency to open to woman all schools and all occupations, and to pay her an honest dollar for an honest day's work; that in the moral and religious work of the world we recognize in her an efficient helpmeet and co-worker; and that we welcome her to a voice in enacting and administering those laws which she is forced to obey.

Resolved, That the public schools and other institntions of the State should be entirely free from all sectarian teaching, and that we record our solemn protest against any appropriation by the State of any public funds for the support directly or indirectly of any sectarian institutions.

JESUS ACCORDING TO HIS BROTHER.

BY S. S. HUNTING.

Dr. Samuel Davidson says of the Epistle of James, that "The production is a post-Pauline one, purporting to proceed from the Lord's brother, the head of the Jerusalemite Church, and composed shortly before the destruction of Jerusalem," but he thinks it may have been written after James' death in his name by a moderate Jewish-Christian or Ebionite. But there is good evidence that it was written by the brother of Jesus.

1. We learn from Matthew 13th and Mark 6th, that Jesus had a brother James.

2. He was not one of the apostles, being neither "the son of Zebedee" nor "the son of Alpheus."

3. In the first chapter of Galations, Paul says he saw "the brother of the Lord" at Jerusalem, and that brother's name was James.

4. While we have the testimony in John 7: 5, that his brother did not believe on him, it seems from Acts 2: 14, that both "his mother and his brothers" were with the disciples, and according to First Corinthians, ninth chapter, they had become the companions of the Apostles. We thus see that Jesus had four brothers, and James was one of them.

5. He was an important personage at Jerusalem, as is evident from Josephus, who gives the account of the arrest of James, the brother of Jesus, who was called the Christ." The fact that James is mentioned shows that he was well known, if not distinguished. Dr. Davidson says of him: "He never left the city, so far as we know, teaching there for many years till he was killed by the Jews. He superintended the affairs of the mother church in the holy city. He was styled the just from his eminent virtue." Such was this James the brother of Jesus.

6. When was this letter written? A short time before the destruction of Jerusalem—see Davidson. Where was it written? At Jerusalem, probably. Did James write it? Yes, by the following evidence: Jerome said "James, called the Lord's brother, surnamed the just, wrote but one epistle, which is among the seven Catholic ones."

Hippolytus quoted from it; Origen referred to it; the Syriac version of the New Testament has it, and Ephriam, the Syrian Saint, speaks of it as written by James, the Lord's brother." Such is the external evidence, and the evidence from the letter itself may be even more satisfactory, especially when we see how its sentiments agree with those in Matthew, the most authentic source of the sayings of Jesus.

Let us compare the reported sayings of Jesus with the teachings found in this letter:

MATTHEW.	JAMES.
Ask and it shall be given you; for every one that asketh receiveth. Seek and ye shall find.	If anyone lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him.
Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth.	Did not God choose the poor as to this world, to be rich in faith and *heirs* of the kingdom which he promised to them that love him?
Thou shalt love thy neighbor as thyself.	Thou shalt love thy neighbor as thyself.
With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.	Judgment shall be without mercy to him that showed no mercy. Mercy Glorieth against judgment.
Be ye not called Rabbi; for one is your teacher and all ye are brethren	Brethren have not many teachers.
Do men gather grapes of thorns, or figs of thistles?	Can a fig-tree, my brethren, bear olives, or a vine-tree figs?
Blessed are the peace-makers, for they shall be called the sons of God.	The fruit of righteousness is sown in peace by those who make peace.
Swear not at all; * * Let your communication be yea, yea; nay, nay; for whatever is more than these cometh of evil.	Above all things, my brethren, swear not, * * but let your yea *be yea*, and your nay be nay, that ye fall not under condemnation.
Seek first the kingdom of God and his righteousness. Be ye perfect as your Father in heaven is perfect.	The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

As Jesus taught that spiritual blessings are obtained by acts of righteousness and not by saying "Lord, Lord," so James taught that "faith without works is dead, and that he that is a *doer* of the word comes into the perfect liberty."

The letter of James is a tonic for the weak, it is vigorous and healthful in every word and sentiment. See how he sums up the whole duty of man: Submit yourselves to God. Draw nigh to God. Cleanse your hands, and purify your hearts; humble yourselves before God and he will exalt you. Do good and judge not one another. Be patient, be pitiful, be compassionate. If afflicted, pray; if cheerful, sing praise. Confess your errors to each other. Convert the erring. Turn a sinner from the error of his way, and save a soul from death. Such sentiments are worthy of Jesus himself. This is a rare letter for a Unitarian Christian, even if Luther did call it an epistle of straw. The suffering, death and resurrection of Jesus are not mentioned. Men are saved by the "Word of Truth," and the "Ingrafted Word." Blessed be Jesus, the just.

FLIES.

"The Society for Promoting the Condition of Flies" (Joseph Cobalt, Secretary), in a circular published in the Boston *Advertiser*, appeals to housekeepers as follows: "It must be within the observation even of the most stupid, that in the warm days of April heavy and unhappy old flies crawl out from their hiding places, and may be seen daily walking on window panes. For reasons best known to yourselves, you have given these old hulks shelter through winter, when kinder nature would have frozen them to death in November. It we adopt the calculations of Professor Uhlborn, each of these heavy moulded old brutes is now about to lay 2,000 eggs. If each of these eggs produces a fly who lays 2,000 eggs before the first of June, and from each of these 2,000 are hatched and ready to lay before the first of July, to furnish each a brood of 2,000 before the first of August, the number of flies produced from this single ancestor, ready to disturb your repose on the first of September, will be 16,000,000,000,000; say, in round numbers, sixteen million million flies capable of attack on that day. If, however, we take the lesser figures of Professor Howlisch, who computes the average brood to be only 600, the number of flies then capable of attack will be only 1,296,005,000, say, in round numbers, one thousand two hundred and ninety million. Even this smaller number is a very considerable attacking force on a hot summer afternoon. You have it in your power, then, very considerably to diminish the number of your assailants by gently taking this one old heathen off the window and dropping him into the fire. He will never know what hurt him, and you will relieve society of several hundred million of putative and possible nuisances. The society ventures to add that if you see on a window from twenty to one hundred little flies, just hatched and very wretched, by kindly putting them out of misery by the gentle pressure of a wet napkin, you are relieving yourselves and your fellow-men from no end of distress three months hence."

These facts are of sufficient value in themselves. But perhaps a religious paper should draw the lesson that moral vermin may be best exterminated by similar methods of prevention applied early.

CORRESPONDENCE.

THOMAS JEFFERSON.

EDITOR OF UNITY: In reading an article in *Unity* of April 1st, from the pen of C. W. Wendte, on "Unitarianism in America," an extract from the *Cincinnati Gazette*, I was surprised to notice that, in naming the Presidents, he omits Thomas Jefferson, who came nearest of all to theUnitarians of to-day. While in his day sometimes classed by religious bigots and political opponents as an atheist or infidel, his views, as shown by his writings and correspondence, were those of the more conservative of the radical wing of the Unitarians of to-day. Less extreme than Dr. Priestley, whose intimate friend and patron he was, his views of Jesus were more nearly humanitarian than those of most of the New England Unitarians of his time.

In 1822, writing to a friend, he says that "he had never permitted himself to meditate a specific creed," that "those formularies had been the bane and ruin of the Christian Church." He had a peculiar aversion, apparently, to giving publicity to his religious views, holding that one's inmost and deepest convictions upon such subjects were the sacred and peculiar property of the individual himself, a feeling not uncommon to persons of refined and sensitive organization; but in private conversation with his friends, he stated that he was a Unitarian in belief.

An aristocrat by birth, probably no man was more democratic in feeling and conduct. Reared in the established church, in orthodox old Virginia, where heresy was barely tolerated, the proudest moment of life was when, after years of patient, persistent effort, he secured the passage of the statute establishing perfect religious liberty in his native State. And he seemingly took more pride in the fact that he had succeeded in founding the University of Virginia as a nonsectarian institution, than that he had been twice chosen President of the new republic.

When we consider his surroundings and early training and the state of biblical criticism at the time when it was written, a written schedule or statement of some of his ideas upon religious subjects, intended for the inspection of members of his own family only, is a curious and instructive study, illustrative of the results at which an independent and vigorous thinker might arrive from a diligent study of the Scriptures with little aid from the researches of modern scholarship.

Moline, Ill., April 25, 1879. E. L.

For Unity.

THE BURNING BUSH.

BY MARION V. DUDLEY.

In the tangled, dim old garden,
  Where the frost had traced its name,
I saw one autumn morning
  A Sumac bush aflame;
All its leaves like burning falchions
  Leaped up in a glowing blaze,
And I thought, the old time marvel
  Is wrought in latter days.

Not a fibre curled or shriveled,
  No tissue scorched or lost,
Yet it flamed like the fiery pillar
  That led old Israel's host.
And a voice like perfume stealing,
  Spake soft, but made no sound,
And I knew that God was saying
  "This ground is holy ground;"

"There's no backward glancing needed
  To teach thee what to do,
For the bush that burned for Moses
  Glows bright to-day for you;
And the voice that thrilled the Prophet
  To deeds before unwrought,
Is the same that now interprets,
  Jehovah's mighty thought;

"O'er the busy Present's pathway
  Still 'signs and wonders' move,
And the miracles of Nature
  Her laws unchanging prove;
Ye have need to walk with rev'rence,
  Bare-browed and feet unshod,
Lest ye fail to see the glory
  And hear the word of God."

NOTES.

J. S. Thompson has resigned his charge at Bloomington, amid the regrets of the church, and sailed to England.

Mr. Abbot, during his absence to the Azores, leaves the *Index* in charge of David H. Clark, of Florence, Mass.

Unity Church, Indianapolis, celebrated Flower Sunday, June 15, Mr. Cooke preaching to the children, two of whom, during the service, carried small bouquets to all persons present.

Among the words to keep from the meeting of the British and Foreign Unitarian Association the other day, is this from Laird Collier: "That man is most civilized who by his culture, by his sympathy and helpfulness, is most related to every other man."

Charles H. Rickards was, June 11, ordained and installed as minister of the First Unitarian Congregational Church of Waterville, Kansas. J. Ll. Jones gave the sermon, the charge to the candidate and address to the people; and J. M. Searles welcomed the pastor in behalf of the parish.

The *Jewish Advance* of Chicago quotes from a book of Prof. Hommel (1761) the following sentence about Spinoza: "A man neither Jewish nor Christian, but a philosopher of the Cartesian school, than whom scarcely Socrates or Epictetus lived more purely,—an atheist, so to speak, in the highest degree religious."

Whitelaw Reid, in his recent address, referring to the old *Tribune* books, showed George William Curtis as City Editor at $20 per week, and Henry J. Raymond, as second on the paper, rising gradually from $8 to $20. Bayard Taylor was credited $5 apiece for his California letters, but on his return Mr. Greeley moved and carried an advance to $10, on the ground that "they had made a hit."

Among the signs of *unity* is the Association for Reformed Codification of the Laws of Nations, which meets in London in August. The delegates from this country are David Dudley Field, the Hon. John Welsh, the Rev. Dr. Joseph P. Thompson, Pres. F. A. P. Barnard, Charles A. Peabody, the Rev. Dr. Prime, P. B. Sprague, Theodore W. Dwight, James Emott, E. C. Benedict, John P. Dillon, Amasa J. Parker, Howard P. Wilds, Johnson T. Platt, J. A. Fulton, E. A. Washburn, Archibald Alexander, and Fisher A. Baker.

According to the annual report of the Protestant Reformation society, the progress of Romanism in Great Britain in half a century has been as follows: In 1829 there were in that country 477 priests and 449 chapels; in 1879, 1903 priests and 1122 chapels. The Romish Almanac does not give the number of monasteries, etc., at the present time; but while there were none in Great Britain fifty years ago, there were in 1869, ten years ago, 67 monasteries, 232 convents and 20 colleges.

"Including the ten Cardinals recently created by Leo XIII. the Sacred College now numbers sixty-four members, thirty-two of whom are Italians and thirty-two are foreigners. There are ten Frenchmen, four Austrians, four Spaniards, three Englishmen, three Hungarians, two Portuguese and one each from America, Corsica, Belgium, Germany, Bavaria and Poland. The College is now restored to the number it counted when Pius IX. died; but the foreign element, it is believed, was never so large."

George Sand writes: "Everything is divine, even matter; everything is superhuman, even man. God is everywhere; he is in me a measure proportioned to the little that I am. The day will come when we shall no more talk about God idly,—nay, when we shall talk about him as little as possible. We shall cease to set him forth dogmatically, to dispute about his nature; we shall put compulsion on no one to pray to him; we shall leave the whole business of worship within the sanctuary of each man's conscience. This will happen when we are really religious."

J. C. Learned, in a lecture delivered at St. Louis, says: "It would be easy to show that for three hundred years any definite statement of the equality of the Father, Son, and Holy Ghost is wanting in the Christian Church. At the beginning of the fourth century there existed three formulas concerning the divine existence: that of Arius, who said the Son was created by the Father, and is inferior to Him; that of Sabellius, who said the Father, Son, and Spirit are manifestations of God, but not co-eternal or co-equal; and of the Council of Nicæa, which said in substance, the Son is derived from the Father, though of the same essence. Even the Nicene creed, therefore, is not Trinitarian, for it fails to declare the equality of the Son with the Father. It proclaims a duality rather than a Trinity, for it fails to teach the personality of the Holy Spirit. 'We find,' says Professor Moses Stuart, of Andover, 'that all the fathers before, at, and after the Council of Nice [A. D. 325,] who harmonize with the sentiments there avowed, declare the Father, only, to be the self-existent God.' This was still orthodoxy, by the testimony of the Church, in the early part of the fourth century. It took several centuries more to develop this "Achilles of dogmas" into the shape which was afterwards currently held. Though it may be traced in ecclesiastical history all the way from the time of Augustine downward, yet not before the Lateran Council of the year 1215 did the doctrine of the Trinity, as found in the Westminster Confession, and in the Protestant creeds generally, go forth by the public and official authority of the Christian Church. In the time of the Reformation there was no little effort made to discredit the term Trinity, and drive it out of use. Said Luther: 'The word 'Trinity' sounds oddly, and is a human invention; it were better to call Almighty God, *God*, than Trinity.' Calvin said: "I like not this prayer, 'O Holy and Blessed Trinity;' it savors of barbarity.' The word 'Trinity' is barbarous, insipid, profane—a human invention, grounded on no testimony of God's word.'"

The Mutual Improvement Club of Janesville, Wis., whose origin and success the last three years has been so largely due to J. Ll. Jones, held its closing study of the season June 2d. According to the Janesville *Recorder*, "the secretary gave a resume of the year's work, making a striking exhibit. The club has held in its four different sections, 47 study sessions, 17 lectures—afternoon and evening—has presented 27 book reviews, 59 biographies, 11 studies of masterpieces of art. Out of sixty four parts definitely assigned to forty-two different persons, in the programme published in September last, there have been but four failures. The average attendance has been upwards of forty. The club has added thirty volumes to its library—making a total of 120. Income, $122.88; expenses, $142.07. The several reports we hope to present to our readers as soon as possible, indicating, as they

do, an intellectual industry which reflects credit to our city as well as to the parties engaged. The annual reception will be held at the leader's residence, on Mr. Jones' return from Kansas."

Among Carlyle's letters contained in Macvey Napier's correspondence, just published, is one in 1832, giving the following estimate of Byron: "In my mind Byron has been sinking at an accelerated rate for the last ten years, and has now reached a very low level. His fame has been very great, but I see not how it is to endure; neither does that make *him* great. No genuine productive thought was ever revealed by him to mankind; indeed no clear undistorted vision into anything, or picture of anything, but all had a certain falsehood, a brawling theatrical, insincere character. The man's moral nature, too, was bad; his demeanor as a man was bad. What was he, in short, but a huge *sulky dandy;* of giant dimensions to be sure, but still a dandy, who sulked, as poor Mrs. Hunt expressed it, 'like a school boy who had got a plain bunn given him instead of a plum one.' His bunn was, nevertheless, God's universe, with what tasks are there, and it had served better men than he. I love him not; I owe him nothing; only pity and forgiveness; he taught me nothing that I had not again to forget."

Unity Church, Chicago, at a meeting June 23, adopted the following resolution: WHEREAS, The Rev. Robert Collyer has resigned his position as pastor of Unity Church, his resignation has been accepted, and his long connection with us is thus brought to a close; *Resolved*, That in his ministry Unity Church will always have much to be thankful for: that that ministry has been on the whole eminently happy and successful, and will long be remembered as one of the brightest spots in the history of our Church; that while it was our hope to have kept him always with us, and we cannot now part with him without deep regret, yet we must remember that he has given to this church the best part of his life; that for more than twenty years he has been with us in all seasons, both of joy and sorrow, ever sympathetic, faithful and strong, so that the best part of him belongs and always will belong to us; that not only to Unity Church, but to our Church at large, and especially to the cause of liberal Christianity in the Northwest, he has rendered a service, the value of which is beyond measure; that wherever he may go our best wishes shall go with him, and the sincere hope that he may find in his new field of labor a success equal to that which has attended him here, and friends as devoted as those he leaves behind.

Dean Stanley, in a recent address, republished in *Macmillan's Magazine* for June, gives "the historical aspect of the American churches." At "the top of the scale," socially considered, he places the Unitarian Church in Massachusetts; the Episcopal in Connecticut and the Southern States; the Quakers, or Friends, in Philadelphia; then follow the Presbyterians, the Congregationalists, the Methodists, the Baptists, the Universalists. Of Unitarianism he says: "Not great in numbers, except in Boston and its neighborhood, but including within itself almost all the cultivated authorship of America in the beginning of this century, the Unitarian Church at that period was at the summit of the civilized Christianity of the Western continent." Dr. Channing's works are spoken of as too "stiff and stately" in style to maintain their ground "under the altered tastes of our generation," but Dean Stanley's estimate of Channing's character is a very high one. Of Theodore Parker he says: "He, also, was one of the American theologians known beyond his own country; and with all the objections which may be made against his rough and untimely modes of thought and expression, he must be regarded as the first pioneer, on the transatlantic continent, of those larger views of critical inquiry and religious philosophy which have so deeply influenced all the churches of the Old World."

Certain Methodist ministers of Boston opposed resolutions in honor of Mr. Garrison, on the ground that he had never joined but sometimes denounced the church. Whereupon the *Independent*, while regretting Mr. Garrison's attitude toward the Church, fairly treats the question thus: "What was it that made Mr. Garrison a 'come-outer'? Nothing else than the Church's own delinquency. Why did he denounce the Church in no measured terms? Because the Church deserved denunciation. Let one go back to the days from 1830 to 1840. Let him recall how supinely satisfied the Church was to allow the horrid system of the sum of all villainies to remain unattacked in our land. Let him remember how the whole Church of the South was made up of slaveholders, the Church captured by the system and made its bulwark; how in the North the great divines, the theological professors, the honored ministers and teachers of the Church, were content to let slavery remain, or forward even to defend it; how subserviently the Northern statesmen, who made themselves tools of the South, were courted and flattered by the Church; and how the Church joined with Satan in abusing and mobbing those who lifted their voice for freedom. Let him recall all this, and then let him, if he dare, forget his shame for the Church long enough to reproach the man whom the Church's own fault drove to denounce it. What if he did go too far? He did not go so far to the right as the Church went to the left. Garrison not a Christian? Perhaps not; but in that case the Church was Antichrist."

Prof. Swing says that "Robert Collyer is a creator of thoughts, an embodiment of hope and charity. It was not his mission to absorb but to exhale; not to be a sponge like a student, but a light-giving star." In the same connection Prof. Swing uses these good words about preaching: "That preachers are compelled to speak too much is perfectly evident, but this evil could be cured, not by traveling away from the congregation, but by compelling the congregation to travel away from their horrible habit of having two sermons a Sunday. The fact that a family will attempt to go to church twice each Sunday, is no sign that the preacher must yield to such nonsense and give them two sermons. Let him give them a song service at night. They will be satisfied; for the people who demand two sermons a day are not persons who know much difference between a sermon and a collection. What they want is something kind of religious like. With them religion is like land or wheat—a quantity. Or if there be a night service demanded, let that sermon be awful thin. Just openly avow its thinness. Let it be known that it will be a *sermonetta* or a sermon*illa*. Let the people learn to build up the home charm and joys each Sunday night, and if they will not do this, why let that enslaved pastor of such a flock move out and away as the negro of old fled from the cotton field. An intellectual man dare not quit producing, and creating and reshaping; he dare not make much use of his old manuscripts, but neither dares he make a mere guinea fowl of himself and gobble incessantly from morning till night all around the Lord's house."

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

WORK.

When the sun ariseth, man goeth forth to his work, and to his labor, until the evening. —*Hebrew Psalms.*

In all labor there is profit; but the talk of the lips tendeth only to poverty. —*Hebrew Proverbs.*

To labor, and be content with that a man hath, is a sweet life. —*Ecclesiasticus*, (*2nd century B. C.*)

For we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but in labor and toil were working night and day, that we might not be burdensome to any of you. Not because we have not authority, but to make ourselves an example to you, that ye should imitate us. We hear of some who walk among you disorderly, working not at all, but are busybodies. Now such we charge and exhort that with quietness they work, and eat their own bread. —*Paul.*

My Father worketh hitherto and I work. I must work the works of him that sent me while it is yet day. * * I have finished the work which thou gavest me to do. —*Jesus.*

Not work, but idleness, disgraces men.—*Hesiod*, (*Greek*, 900 *B. C.*)

Labor makes known the true worth of man, as fire brings the perfume out of incense. —*Hindu Veda*, (800 *B. C.*)

The gods sell everything good for labor. —*Epicharmus*, (*Greek*, 540–450 *B. C.*)

Labor is Nature's physician. —*Galen*, (*Greek*, 131 *A. C.*)

Love labor; for if thou dost not want it for food, thou mayst for physic. —*Wm. Penn*, (1644–1718.)

The celebrated Dr. Abernethy (1764–1831) when consulted by a gouty nobleman, gave the following prescription: Live on half a crown a day, and work for it. —*Anecdotes.*

A noble heart will disdain to subsist, like a drone, upon others' labors; like a vermin, to filch its food out of the public granary; or like a shark, to prey upon the lesser fry. But it will rather outdo its private obligations to other men's care and toil, by considerable service and beneficence to the public; for there is no calling of any sort, from the sceptre to the spade, the management whereof with any good success, any credit, any satisfaction, doth not demand much work of the head, or of the hands, or of both. *Isaac Barrow*, (1630–1677.)

The life of every man may be so ordered (and indeed must) that it may be a perpetual serving of God: the greatest trouble, and most busy trade, and worldly encumbrances, when they are necessary, or charitable, or profitable in order to any of those ends which we are bound to serve, whether public or private, being God's work. For God provides the good things of the world to serve the needs of nature, by the labors of the plowman, the skill and pains of the artisan, the dangers and traffic of the merchant; these men are in their callings the ministers of Divine Providence, the stewards of the creation, and servants of a great family of God. * * * In their proportions also, a king, and a priest, and a prophet, a judge, and an advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, and yet made no provisions for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself and his own worldly employment in honest trades and offices is a serving of God. God hath given every man work enough to do, that there shall be no room for idleness. —*Jeremy Taylor*, (1613–1667).

Work is of a religious nature; work is a of a *brave* nature; which it is the aim of all religion to be. All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along. 'It is so' says Goethe 'with all things that man undertakes in this world.'

Properly speaking, all true work is religion. Admirable was that of the old monks, '*Laborare est Orare*—Work is Worship.' —*Carlyle*, (*b.* 1795.)

There is a perennial nobleness, and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.

The latest Gospel in this world is, Know thy work and do it. 'Know thyself:' long enough has that poor 'self' of thine tormented thee; thou wilt never get to 'know' it, I believe! Think it not thy business, this of knowing thyself: thou art an unknowable individual. Know what thou canst work at; and work at it, like a Hercules! That will be thy better plan.

A man perfects himself by working. Destiny, on the whole, has no other way of cultivating us. Blessed is he who has found his work; let him ask no other blessedness. —*Carlyle.*

Work is the only universal currency which God accepts. A nation's welfare will depend on its ability to master the world; that, on its power of work; that, on its power of thought.—*Theodore Parker*, (1810–1860.)

There is no doubt of the essential nobility of that man who pours into life the honest vigor of his toil, over those who compose the feathery foam of fashion that sweeps along Broadway; who consider the insignia of honor to consist in wealth and indolence; and who, ignoring the family history, paint coats of arms to cover up the leather aprons of their grandfathers. —*E. H. Chapin*, (*b.* 1814.)

The manly part is to do with might and main what you can do. The world is full of fops who never did anything, and who have persuaded beauties and men of genius to wear their fop livery, and these will deliver the fop opinion, that it is not respectable to be seen earning a living; that it is much more respectable to spend without earning; and this doctrine of the snake will come also from the elect sons of light; for wise men are not wise at all hours, and will speak five times from their taste or humor to once from their reason. The brave workman, who might betray his feeling of it in his manners, if he do not succumb in his practice, must replace the grace or elegance forfeited, by the merit of the work done. —*Emerson*, (*b.* 1803.)

The Future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us,—onward.

Here eyes do regard you
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you;
Work, and despair not.

Goethe, (1747–1832. *Tr. by Carlyle.*)

SERIES III. **SCHOOL LIFE.** LESSON 9.

BY MRS. F. B. AMES

THE TEACHER.

"Lord! with what care hast thou begirt us round! Parents first season us. Then schoolmasters deliver us laws. They send us bound to rules of Reason."

Showered with benefits. Why are our times better to live in than any the world has yet known? Because we have the advantage of all the past, and because what used to be for the few only is now put within reach of so many. Think! thousands and thousands of persons are now constantly planning, working and writing that you may be well-educated. Think of the money spent, the buildings erected, the books printed, the men and women who spend years of preparation, that the best things may in the best way!

The Teacher. One person, especially, every day puts care, patience, wisdom into the work of *shaping* you. A teacher is an artist moulding children. What artist so noble as the noble teacher! Dr. Arnold, the great Rugby teacher, trained a generation of English boys in truth, honor and purity, so that England is a better country to-day for his school-work. The great Fenelon thought he could do no better work than "teach" the young French prince. Our great Professor Agassiz loved to be known as just a "Teacher."—But however good your shaper, you must help him. If you turn out *mis*shapen, is it all his fault? How can you help him?

1. **Seek the Teacher's friendship.** One gets more education from knowing well good people than from knowing well good books; and generally the teacher is worth knowing well. Do not let misunderstandings, then, come between you two. *Try;* show you can be trusted; own up to faults when committed; *help the teacher keep his school,* so far as *you* are concerned,—and, depend upon it, you have one "friend" in the school-room you can trust to "like" you.

2. **How to take reproof.** It is the teacher's duty to correct faults and mistakes; else, why go to school? Some rare persons have the gift of correcting so that you feel like saying "Thank you!" But reproof is a service, and the manner of it should not be too much thought of. There is a gift of *taking* correction, also: have you it? A boy taught to say "Thank you" when reproved, in later life gets the good of correction without paying the price of ill-temper,—a very profitable secret to know. Abraham Lincoln was a fine example of a large-minded man who could bear fault finding.

3. **Criticising the Teacher.** But it is *not* what the scholar is for to criticise the teacher; and evil is sure to follow the habit. Picking flaws in one's elders breeds conceit in boys and girls, and leads to off-hand slanders. Have you never "borne false witness" in your rapping criticisms? Not that the teacher is perfect. But who is? And remember how tired and tried such laborers often are. Think of a home where the children habitually criticise the father and mother! Better an imperfect father and mother who are treated with reverence than better and wiser parents who are treated with disrespect.

4. **Help to preserve the laws of the school** and the laws of right. What is the difference between the school-laws and the laws of right? Is cheating wrong everywhere? Is whispering wrong everywhere? Why is it wrong in school? Can fifty persons together in a room behave as freely as where there are only five? Why not? "All for each" and "Each for all,"—think what those two phrases mean in school-life.

SERIES III. **SCHOOL LIFE.** LESSON 10.

BY MRS. F. B. AMES.

CHIVALRY AND MODESTY.

"Bear ye one another's burdens, and so fulfil the law of Christ."—"Better conquest never canst thou make, than aim thy constant and thy nobler parts against giddy, loose suggestions."

Did you ever hear of Sir Philip Sidney and Chevalier Bayard? These knights went out into the world to conquer every kind of meanness in themselves and others. They have given us a word for a noble kind of manners that all may obtain by obedience to the rules of Magnanimity, Courtesy and Purity.

1. **Magnanimity.** *The strong should protect the weak:* the *big* boy or girl should look out for the smaller. Every kind of "bullying," every use of strength to *hurt,* is wicked and savage. As boys are generally stronger than girls, they are bound not to tease and annoy them. Men of honor feel that only a coward will treat women unkindly. So, too, a noble woman will be generous and fair towards men; girls who show contempt and ill-nature towards boys can hardly become truly noble women. The *bright* boy or girl ought to help the dull: to laugh at the mistakes of others is cruelty. Using strength of *mind* to hurt is "bullying." The *rich* boy or girl should consider the poorer; not to patronize, but to befriend: else we have that meanest of all prides—the "purse-proud." The *popular* boy or girl should seek the unpopular; for to share with others is the greatest privilege of the fortunate. The *well-dressed* should consider the ill-dressed: for can that be a true lady or gentleman who will let *clothes* stand in the way of noble manners?

2. **Courtesy.** *"Manners are lesser morals."* Noble manners make one fit to associate with noble people everywhere. So do not forget the little courtesies of school-life,—the "Good morning," when you enter school; the "Thank you," when you receive a favor; the shutting doors softly, walking quietly, and sitting in decent attitudes. The girls who make the gentle-women are not those who giggle and talk loudly on the street or in horse-cars on the way to school; the boys who make the gentle-men are not those who crowd and push, but those who make room, on the sidewalk.

3. **Purity.** Boys and girls may be the *more* gentlemanly and ladylike for associating as they do in some schools, or in going together to and from the school; or they may *degrade* and debase each other by silly, and even unclean words and acts. Do not have any acquaintances that the people at home do not know of, and drop any that begin to make you think things you would not tell your mother. Be careful not to take the first wrong steps: it is they that fill the grown up life with bitter regrets. "If I only hadn't begun!" Never be guilty of what silly people call "flirting;" nor pass secret notes; nor talk about "beaux" or "sweethearts." These things vulgarize and degrade very noble feelings. "I am always pained when I hear young people laughing and jesting about love and marriage," says Mr. Longfellow. There are many common interests in lessons, books and games which boys and girls ought to have, and which will lift the thoughts each day into bright, clean places. Get the thoughts used to such places, then all your life grows nobler and purer, and you will see only what is true and pure. "Blessed are the pure in heart, for they shall see —God!"

Now, what is that word Sir Philip Sidney stands for? And what are the three words that go to make up his word.

UNITY.

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PROSPECTIVE.—The two series, each of twelve articles, begun in our first number of the present volume, will continue in successive numbers as follows:—

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RECEIPTS.

Hereafter, all money received for subscriptions will be acknowledged in print, as below, instead of by private letter. Parties whose names do not appear are requested to notify us.

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75 Madison Street.

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WESTERN UNITARIAN CONFERENCE.

BASIS OF FELLOWSHIP.

WHEREAS, We feel the great need of rallying the Libera mind of the West around one common centre; therefore,

Resolved, That the Western Unitarian Conference condition its fellowship on no dogmatic tests, but welcome all thereto who desire to work with it in advancing the Kingdom of God. (Adopted at Chicago, May 14, 1875.)

In reply to the appeal for prompt guarantee or payment of the sums assessed the several churches for conference work, on apportionment suggested for the current year, the following responses have been made:—

At a meeting of the Advisory Committee of the *Church of Messiah, Chicago*, which has charge of society matters, held May 23d, it was voted to accept the assessment of $200 made upon that Society by the Western Unitarian Conference, and to instruct the Treasurer to pay $100 of it immediately, and to apprise Treasurer Shippen that the remaining $100 will be paid in by October 1st.

Unity Church at St. Paul, Minn., assessed $50 on the 1879-'80 apportionment, pledges itself to send $100 by January 1, 1880.

First Unitarian Society of LaPorte, Indiana, pledges itself to pay its apportionment of $20 for 1879, by November 1, 1879.

TREASURER'S ACKNOWLEDGEMENTS:

June 9, 1878. From Congregational Society of Buffalo, N. Y., per Rev. G. W. Cutter: On deficit, 1878, $20; on apportionment, 1879, $50; total, $70. June 14, 1879. From LaPorte, Ind., $5. June 18, 1879. From Church of Messiah, St. Louis, on account, $100. June 23, 1879. From Church of Unity of Cleveland, O., per Rev. F. L. Hosmer, its apportionment for 1879, $50.

JOSEPH SHIPPEN, Treasurer,
417 Pine street, St. Louis, Mo.

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"The object of this Society shall be to elevate the character, enlarge the influence, increase the number of Sunday Schools, to multiply and improve the quality of Sunday School Instrumentalities. Any one may become an Annual Member by the payment of $1.00; Life Member, $10.00." (Arts. II, VII, of Constitution.)

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